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THE AMERICAN McALL RECORD

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Évangélique de France

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THE AMERICAN McALL RECORD

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The AMERICAN McALL RECORD

VOLUME XXXXIV

MAY, 1926

NUMBER 3

THE FORTY-THIRD ANNUAL MEETING

of the

AMERICAN McALL ASSOCIATION

will be held in the

MUNN AVENUE PRESBYTERIAN CHURCH

Corner Munn Avenue and Main Street, East Orange

Wednesday and Thursday

May 12th and 13th

Chairman of Hospitality

MRS. H. H. HOLDING

18 South Munn Avenue

East Orange, New Jersey

Convention Theme

"Lengthening and Strengthening"

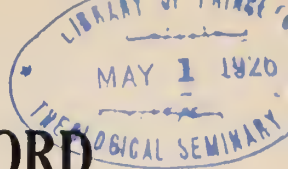
At the popular meeting on Wednesday evening
the speaker will be

REV. GEORGE BARTON CUTTEN, Ph.D., D.D., LL.D.

President of Colgate University

For the benefit of friends of the Mission who are to be in Paris during the coming summer, the note in the March RECORD is hereby repeated and such friends are reminded that literature relative to the work of the Mission will always be found in the vestibules of the Pro-Cathedral and of the American Church. The telephone number of the Central Building is *Roquette* 38-70 and it is of course the French name, *Mission Populaire Evangélique*, which appears in the telephone book. The back cover of the RECORD is a complete guide.

Under date of March 22d, Director Guex writes, "With regard to Arcueil Cachan, I am most happy to be able to tell you that I have signed the deed of purchase of a lot of about 2200 square yards, situated just on the outskirts of the 'Garden Cities' we investigated last summer. The architect is preparing plans for a building in which we shall be able to hold meetings



for women and children and in which Mlle Foëx, who for weeks has been visiting among the 'abandonnés' of Arcueil, and her helper will also have an apartment. I cannot tell you with what impatience Mlle Foëx is awaiting the day of the inauguration of her work nor what an amount of enthusiasm she has with which to undertake it."

Readers of the RECORD will recall the references in its pages to the hopes of the Paris Committee in regard to the establishment of a *fraternité* in the suburb of St. Ouen, among the families of the factory workers who are moving into that section. Up to date it has been impossible to find a suitable site, or to make definite plans for the carrying out of this most urgent project. A paragraph from the pen of M. Guex, describing the conditions found at St. Ouen, discloses, in these conditions, the most obvious and imperative reasons for the prosecution of the Mission's hopes. M. Guex writes, "The present population of St. Ouen is in the neighborhood of 75,000. Since the war 145 factories have started work in this suburb. There are all told 430 factories, besides 182 commercial plants. Forty-five factories employ from 100 to 1000 men each and eighty 100 men and under. Factories and other businesses which cannot enlarge their plants in Paris for want of room are moving outside the city walls, while the crowded tenement conditions in the city proper are also compelling employees to find new homes near their work."

Since the publication of the March RECORD news has come of the death of two of the best-known devotees of the Mission, Mr. William Soltau, of London, and *Pasteur* Hirsch, of Paris. Mr. Soltau had been associated with the *Mission Populaire* for about forty years, serving during a large portion of this time in the capacity of representative secretary in England and as editor of the English *McAll Record*. M. Hirsch, the "Dwight L. Moody" of the Mission's staff, was one of the most popular and compelling speakers among the preachers in its employ. Since the opening of "*Salle Baltimore*" in 1883, many hard-headed free-thinkers came again and yet again to listen to the fervid logic of M. Hirsch, whose words fell from his lips with the facility and speed of Phillips Brooks. M. Hirsch also gave

many years to work among prisoners and in the mortuary chapel at St. Ouen proclaimed the consolations of the Gospel to thousands as they came to bury their dead or to weep over their graves. No one whose privilege it was to have heard M. Hirsch will ever forget his impetuous and convincing speech.

"The last time he spoke in public," writes Director Guex, "was in *Salle Sébastopol* and, although obliged to remain seated, such was his energy, that he had come to hold the meeting despite the fact that since morning he had been unable to walk except with the support of a friend's arm on either side. His one subject was Jesus Christ, the only Saviour. Although a Jew by birth, a fact which he never hid, God alone knows how many of his hearers he led to the foot of the Cross."

August 18th will be the Fifty-fifth Anniversary of the incident on the *Boulevard de Belleville*, in Paris, which led Dr. McAll to found the work of the *Mission Populaire Évangélique*. The following statistics of the status of the Mission today are indicative of its virility and prophetic of its future:

The simple conference halls (*salles*), *foyers*, *fraternités*, *solidarités*, etc., number thirty, ten in Paris and twenty in the provinces. These figures do not include the two chapel boats, the vacation colonies, or the orphan home.

One hundred and forty-four salaried workers are on the Mission's staff.

The adult attendance at all services last year totaled 104,540. There are enrolled in the Sunday and Thursday Bible Schools 2261 children, while in the vacation colonies and orphan home there were, during 1925, 819 children.

Four Daily Vacation Bible Schools are planned for the summer of 1926, not counting the six vacation colonies, in all of which Bible instruction is a part of the daily program.

There are twelve Blue Cross, or temperance, societies and nine Bands of Hope, children's groups of the same organization.

The Boy Scout troops now number eighteen and the Girl Guides ten. There are also eight *Écoles de Garde*.

In the Mission's employ at the moment are eight trained nurses.

SOME EXPERIENCES IN EVANGELIZATION IN PARIS

ALBERT SECOND

(Readers of the RECORD will recall the organization three years ago, under the joint support of *La Mission Populaire* and *La Société Centrale*, of *La Cause*. The success of this new movement has surpassed all anticipations. The School for the Training of Young Evangelists has increased its membership each year; the presses of the Publication Department are running six days a week; committees of pastors and laymen for co-operative community work have been organized in many cities and evangelistic campaigns have been carried on in larger and smaller towns throughout France.

The following recital of the need and opportunity for intensive evangelistic work in Paris is presented to the readers of the RECORD by way of emphasizing the growing conviction of the McAll Committee as to the challenge of the present social and religious crisis among the Parisian working men and of the imperative obligation to meet it. —EDITOR.)

La Cause was born of the intense desire to make Jesus Christ known to the people of France. Its founder and his associates are profoundly convinced that in the inherently idealistic French spirit there resides a predestined susceptibility to the Gospel and that the hour has come for its proclamation "from the housetops."

It is for this reason that the staff of *La Cause* are watching for every possible opportunity to announce the Evangel in the ears of the Parisian masses. By means of special missions its speakers undertake to supplement the regular work of the Reformed Churches in Paris and those outside the city in the Department of the Seine, not to speak of the many organizations connected with the churches, directly or indirectly, the Sunday Schools, the Y. P. S. C. E., the Boy Scouts and Girl Scouts, the Blue Cross and, worthy of special mention, the *Mission Populaire Evangélique*. To help these various organizations to extend their work more widely, to stimulate their zeal by giving them a vision of the urgent things to be done and which cannot be done without them, is not this to labor for the evangelization of the city?

But this is not enough, for the masses are not touched by all these efforts. To reach the latter it is necessary to go outside of the churches and other religious meeting places and to seek out the people wherever they may be found. This is why the colporteurs of *La Cause* from time to time go into the

streets and public places to preach. When it is possible, as at some of the gates of the city, they sing and make brief and incisive appeals to the passing groups about them. Sometimes animated discussions are started, revealing on the one hand an incredible religious ignorance and on the other a bitter hostility against Christians. Always, however, these efforts have yielded some encouraging result. All of those who have taken part in the work have experienced a great blessing in their own souls and many pastoral and missionary vocations have been born or strengthened through these colporteur excursions which disclose the unspeakable needs to be met and yield so much joy to those who take part in them.

The crowd may be reached not only in the streets where it is almost always busy and pre-occupied, but also in the many conference halls, moving picture places, concert halls and theatres, where the speakers set themselves to educate the people, as they pretend, by setting them free from all authority and inaugurating the reign of pure reason. They preach irreligion as the cure for all the ills of society, the only means of arriving at individual liberty and setting the imprisoned spirit free from certain taboos which are contrary to all the instincts of nature, instincts which ought to be the sole rule of conduct. Many of these orators exert a great influence just through their eloquence and their culture (some of them are professors at the Sorbonne, or the Normal School) as well as by their revolutionary ardor. Usually they ignore entirely the religious sentiment, but they never ignore the faults, the mistakes, the crimes of the Christian churches in the course of the ages and the imperfections of Christians. How superbly, in the name of their so-called "human" ethics, do they repudiate Christianity and the Christ Himself, who if he ever had existed could not have had true disciples, which would not have been possible inasmuch as that would have led to the destruction of society!

I would put the question, "Ought a propaganda of this sort to be allowed to develop without an effort to reply to its arguments, without putting those who hear such arguments on guard against their fatal consequences, which would lead to the entire destruction of our civilization so laboriously built up through the centuries by means of the principles of Christianity?"

Ought one to remain silent while the figure and work of Jesus Christ are so atrociously caricatured? Ought one to allow 'the only name given among men whereby we must be saved' to fall into such disdain?"

A Roman Catholic priest, Abbé Viollet, some years since consecrated himself to a special apostleship with a view to meeting these false teachers. Secoded by certain laymen, full of enthusiasm and of faith, he succeeded in gaining respect for his personal convictions and in gaining a hearing and even praise for the great moral and religious truths. But his effort, like those of all representatives of the Roman Church, perpetuated the chronic misapprehension which identifies the religion of Christ with the Church of Rome and forces people to reject Christ because they will not for any price submit to the domination of the Catholic clergy. And so, notwithstanding his undeniable personal courage, his gifts as a speaker, the Abbé, despite his personal success, did not carry conviction.

Ought one to leave to the Catholic Church the work of presenting to the masses the Gospel of Jesus Christ, with its message of human liberty, of light and of love? Ought one not at any cost to seek to dissipate the tragic misapprehension on account of which we Christians of the Reformed Church suffer and the entire French soul suffers? As witnesses of Jesus Christ surely it is our duty to undertake to make our Saviour known to those who are ignorant of Him, or who misconceive Him.

It is for this reason since *La Cause* was founded that its representatives have set themselves the task of entering into these public debates. In many neighborhoods among the Parisian suburbs its speakers have addressed the crowds and have been able to report with joy that the Gospel message finds its way into good and honest hearts, for in every human soul there is an altar to the unknown God. As a result of these efforts these speakers have become known and today are even sought out by those who desire to investigate religious questions. Public platforms are offered them among the masses and even the intellectuals of Paris and its suburbs.

What a wonderful opportunity to proclaim the Gospel of Christ to audiences of this kind! One has not to make the effort to get them together, nor even to pay the rent of the hall which the auditors themselves have paid in order to hear you. And what listeners these men are, trained to free discussion, rarely intolerant, patient with a patience which puzzles one! An evening of argument often lasts from nine o'clock till midnight! As we think of the audiences in our churches, by no means appalling in numbers and which often grow impatient when a sermon runs to twenty-five minutes, the contrast is, indeed, sad. The subjects discussed in the public halls are the most significant of any to which human thought can address itself, namely, religious problems and the future of humanity. Such themes still arouse enthusiasm even in this age of extreme materialism and dissolute sensuality. As a matter of fact, even the most materialistic speakers, with a singular want of logic which it is necessary to emphasize, after having made their attack upon Christianity, feel themselves always constrained to conclude with some fine phrases upon the humanity of the future, fraternity and justice. They play unconsciously on the Christian note, too long unsounded by those whose duty it is to make it heard.

A woman of thirty-five was left a widow by the war. Two of her three children were twin boys of ten. One of these was taken seriously ill and hearing of the Mission's Orphan Home she asked permission to bring him there. Despite the best of care the little fellow died.

For a long time the broken-hearted mother saw only black. As her grief became less poignant, however, and as the director of the Home went frequently to see her, the blind eyes were opened and she wrote: "At first I thought that the God who had taken my husband from me was angry with me and on this account had taken my child also. You have taught me that God is love and I can only say that but for Raimond's illness, through which I came to know you, I should never have known God. You have taught me to trust Him and I am happy in my new found faith."



HEADQUARTERS OF THE MISSION IN PARIS

IMPRESSIONS OF MY VISITS TO AMIENS AND DESVRES

PASTOR ELISÉE ESCANDE

(Pastor Escande, who formerly served the Mission in its station at Grenelle, Paris, and who was obliged to leave its service to take the place of his murdered missionary brother in Madagascar, has recently been appointed by the Paris Committee as an evangelist at large and has spent the winter going from city to city among the Mission's stations. His ministry has proved to be most stimulating to the Mission's agents and his reports, two of which follow, have been most illuminating and encouraging.—EDITOR.)

The Mission's work at Amiens seems to me to approximate one of its earliest ideals. While possessing a property of its own and grounds in which the different branches of its activity may be developed and while having a resident woman-evangelist, it is the pastor of the Amiens Church and his colleague who actually direct the work of the station and assume the moral responsibility for it. In other words, the *entente* between the Mission and the Reformed Church is perfect. This is, no doubt, one of the chief reasons for the success of the Amiens work.

On Wednesday, the 3d of March, it was my privilege to have a part in the regular weekly service at which more than a hundred persons were present. The following day a second service was held at which there were present also the young people's groups who had canceled their own Wednesday gatherings in order to come to this special evangelistic service.

What struck me the most was the close attention, the sympathy and the interest with which the message of the Gospel was listened to. I gathered the impression that a large part of the audience was already won to the things of the Spirit. At all events, the Amiens work is of the most serious sort and the results up to now are the best guarantee for the future.

On Thursday, March 4th, the hall was entirely filled with the children of the two schools who were invited to come to hear some stories of our Mission in Madagascar.

In the children's department M. and Mme Bruce and Mlle Flandrois are generously assisted by some of the members of the church, who conduct an *école de garde* every Thursday afternoon. In one of the rooms are gathered all the smallest children, in another the boys, while in the hall above, the little

girls are kept busy with games and manual training. Thus they are all kept away from the temptations of the street. I must say that I admire the patience, the sweetness and the energy which all of these helpers showed during this fatiguing, long afternoon.

One can but wish that the emergency housing law passed during the war might soon be revoked, permitting the Mission to take possession of the wretched hovels just back of its plant in order to clear the ground for a court where the children might spend their afternoons out-of-doors. It will be a glad day, indeed, for the Amiens station and those who direct it when both indoors and out, for adults and children alike, it may keep open house for the many families in the neighborhood whom it would bring under the influence of the Gospel.

DESVRES

It was the lamented M. Mabboux who in 1891, when he became director of the Mission's work at Boulogne-sur-Mer, started evangelical work at Desvres. After visits in the homes and a few group meetings, he held his first religious service on Easter Sunday, 1893. His efforts were crowned with success in the conversion of several heavy drinkers—who are still faithful to their pledge—which “miracles” left a profound impression on the population. In 1900, Pastors Boissonnas and Nezereau were asked to hold a meeting. Nearly three hundred and fifty people greeted the two ministers and pleaded for a church in their town. M. Migault, successor to M. Mabboux, continued his work and in 1901 the Committee of the *Mission Populaire* asked Pastor Charles Morel to go to Desvres and take over the direction of this new religious movement. In 1901 a church was dedicated and even before it was entirely finished the Christmas services were held in it.

In 1902, M. de St.-Vidal took Pastor Morel's place and in spite of the short duration of his stay he, too, brought many people to the Gospel.

From 1903-1912, under the faithful and long administration of M. and Mme Malan, the work reached its highest efficiency. M. Canet replaced M. Malan in 1913. But 1914 came
* * * M. Canet was called to the colors and the community

at Desvres remained *seven years* without a spiritual adviser. In spite of more or less regular visits from M. Arbousse-Bastide, Pastor at Boulogne; M. Wilmot, a zealous Desvres layman; M. Husquin, Pastor at Fouemies; M. Chollet and others, the work was hampered in its progress. When M. and Mme Brochet came to take the direction, in November, 1921, they found only about a dozen families which came regularly to the church, or exactly the same number as in 1900. The work at Desvres, like that elsewhere, had suffered from the war, from the lack of a spiritual leader and from the loss of members who had died for France or been compelled to leave town.

It was not without misgivings that our colleague, M. Brochet, agreed to have during our visit a series of three consecutive services in the church. The work had passed through great trials, the young people especially had manifested little interest, and he asked himself, not without reason, if the friends at Desvres would not find it a little too much to come out three nights in succession to hear the Gospel. Would the interest in God's work be sufficiently keen to make them leave for three nights their work and their homes? Despite M. Brochet's fears and in spite of cold, wind, rain, snow and sleet, the people did respond to the call.

Friday the entire group was there; not quite so many on Saturday; but they all returned Sunday evening to hear a last appeal and it was encouraging to note on all three evenings the closeness of the attention. The prayer-service at the close of this "mission" did not fully come up to expectations, nevertheless, we felt that much good had been accomplished. These meetings and the conversations we had following them showed us that this work is on the upward road and despite serious handicaps is capable of making a new start if the few faithful ones do not lose their first love.

A DESVRES INCIDENT

M. BROCHET

In my last report I mentioned an inveterate drunkard who had signed the pledge, thus bringing some joy and happiness into the home where the wife had become a veritable drudge

and burden-bearer. But he only held fast for a few months when the evil passion overcame him again. Once more the home became the scene of misery and brutality. Some of our circle said it was a hopeless case and nothing more could be done, forgetting their own past which in many instances had been no better than his.

One evening we were visiting them; the man was fairly sober and listened to us attentively. He divined our sympathy and our desire to help him and opened his heart, showing us his misery and his longing for a true deliverance. "Ah, if my wife only would." He is not the first to say this. For a long time he had desired that his little girl might be put under our care. If only his wife would consent, he would be so good and would never drink again! So we put the question to her fairly and firmly. Did she desire the welfare of herself, her husband and her home? Would she allow the girl to come to the hall? What would she decide? Her husband waited, anxious, moved. At last she said, "Ah, well, I will let you have her." We saw the tears roll down the hard face and it was good to see them. So we have the child and we shall do our best to lead her to the Saviour. On accompanying us to the door the man said, "I would not have missed this happy evening for a fortune." Since then peace has returned to that miserable home of which it had been said, "nothing more could be done."

FIVE LITTLE WAIFS OF AMIENS

PASTOR DONALD BRUCE

Evangelical work in industrial centers must cope with both moral and physical misery. To lend a helping hand is often the first move in winning souls to Jesus Christ. To withhold sympathy from the poor under pretext that their motives may not be entirely spiritual would be to fail in the commission we have received from God. At the *Maison Fraternelle* there are not a few families numbering four, five or six little children. They, of all people, should have in abundance the necessities of life, for they are the ones who suffer most from the cruel privations caused by the high cost of living.

Recently we found ourselves facing the alternative of rescuing five little orphans, or abandoning them to their fate. The first, forsaken by her father and mother whom she has never known, lived with her grandparents in one of the most miserable rooms among the crumbling houses of the *Rue de la Crevasse*, houses which the *Mission Populaire* has bought in order to tear them down and make a playground for the children. The grandparents died within a very short time of each other and the child was left alone. An aunt, a nun in a convent, refused to take any interest in her. She was about to be taken over by the *Assistance Publique*, to become one of those anonymous waifs who at fourteen are launched into life without any affectionate or watchful protection. For several years she had been a faithful if somewhat unruly member of our Girls' Club in the Junior section. She is now in the evangelical orphanage of Sedan. I wish you might see her attractive face and brown curls. She is thirteen years old.

The story of numbers two and three is a long and sorrowful one. Both father and mother were drunkards, the mother tubercular into the bargain. After her death the two little girls of seven and nine and a boy of twelve remained with the father. In spite of all his faults, he has certain interesting traits of character, and a handsome, noble face, snow-white hair, and the distinguished features of some fallen marquis. But with him the girls would have led a life of hopeless misery. They came to our school together, and together we rescued them. They, too, are now living in the warm, beneficent atmosphere of the orphanage of Sedan. I wish you might see their refined and charming faces—their sparkling black eyes now filled with the light of confidence and joy.

The last two appeared one wintry day in our Junior section. Despite the extreme cold, they were wearing only cretonne dresses. Why did they come? They had seen a half-opened door that seemed to greet them. Behind it there was heat and light. What hand could have guided them to us, if not the hand of divine Providence? We rescued these two little girls, also; followed and visited them. More unhappy than orphans, they lived with their father and mother in the wreck of an old truck abandoned in a stretch of waste land in the slums. Both

parents were drunkards and the mother a dissipated woman possessed of at least seven demons. (Recently she was jailed for braining a man with a stone-breaker's hammer!) Both displayed a bestial brutality of temper. The little girls, physically sound and lovely, clung together like two frightened, hunted animals, the eldest showing in her clear eyes a frankness which she has never belied. Family life in that truck was so awful that the mother, between two scenes of drunkenness, asked us to find a home for the two children. We put them, for six months, in the beneficent, spiritual atmosphere of the *Fonds de Givonne*. From time to time the father came to the parsonage and asked when he might be allowed to see his



FIVE LITTLE WAIFS OF AMIENS "GROWN STRONG AND ROSE"

daughters. The mother, thinking of the possibility of making the eldest child earn money, insisted on having them back. We answered evasively, terrified at the thought of allowing them to return to such an abominable environment. Soon we began to receive threats and one day the mother, in a raging temper, flew to Sedan, arriving there at nine o'clock at night. In the dark, outside the door, she imitated the gentle voice of a timid young girl and announced herself reassuringly as the daughter of the pastor of Amiens. The door was opened, she came in. There was a violent scene impossible to describe. The woman was like a raving maniac—a wild beast. The pastor of Sedan had to be called and she bit him on the hand. Then the police were summoned; jailed the fiendish creature and finally sent her back to Amiens. From the station she came straight to our parsonage and for a long time the back yard rang with her insults and threats. Next day it was the father who came, with an ax over his shoulder, to shout more odious insinuations, insults and murderous threats. The pastor of Sedan had bitten his wife, he said, and his children were being starved and beaten to death. It became imperative to have the children recalled, and we set a date for the parents to meet them at the station. We had also secured the presence of a detective. When the children appeared, frightened and tearful, but having grown strong and rosy, there was a sudden and complete change of manner. The father, who until then had been all hatred and insults, suddenly beamed upon us, shook our hands, and with tears in his eyes said, "Thank you!" That evening the two little girls were singing in the old truck, singing the hymns they had learned in their recent home. We might almost have thought that the parents had had a change of heart, but the mood did not last. Nevertheless, by that hard struggle we had won respect and confidence and the children were sent to our school. We could now speak with authority and know that our word would have effect.

A year went by and the father and mother, realizing their incurable, moral incapacity, came of their own accord and asked us to send the children back to Sedan. They are there now. We hope they will be able to stay. We trust that God will finish the work begun and will save them.

NICE

ARNOLD MALAN

"How beautiful your hymns are. I sing them often and they give me much comfort," said one of our faithful friends to me recently when he showed me a copy of the *Cantiques Populaire* which was lying open on his table. This friend has found in our hymns and in the Gospel, which he loves to come to us to hear, great comfort in the heavy trials life has brought to him. Along the same line, a woman who also attends our meetings regularly said the other day: "Your hymns are often like prayers. I much prefer to read them to repeating 'Hail Mary' so many times."

At the suggestion of the Director-General, M. Guex, we have placed in our window a large Biblical calendar which he kindly sent us. Every day the Bible is opened to the text indicated. This is an excellent and permanent means of evangelization and we feel sure it must bring results, for many people stop to read. Recently an unknown woman told us that she had been most happy to read our text every day and that she would like to buy a Biblical calendar. On hearing this request, two other women wanted also to buy calendars.

In the home of one of our children, the father, a good, old Italian shoemaker, expressed his pleasure at seeing us. We spoke about his son, shoes, religion, and he said among other things: "I had an Italian book which mentioned God and our Saviour, how He stilled the storm. It was very beautiful; I loaned it to a baker and he has moved away with it. I miss my book a good deal." We were delighted to give a copy of the New Testament in Italian to this old shoemaker.

One Thursday afternoon at the school hour, a strange woman, with her daughter of ten or twelve and her little boy, looked interestedly at our window. We asked them to come inside and they accepted our invitation. The children now come regularly Thursday afternoons and we have visited in the homes. While talking, the little girl said to me, "We wanted for a long time to come to the Thursday School and mother said, 'You ask the man if he will take you and your brother,' but I did not dare ask."

It is often timidity and fear that keeps the people away. One of the most important and at the same time most blessed tasks is that of an experienced doorman, and fortunate, indeed, are the missionary stations which have the services of a man who takes this ministry seriously to heart.

In view of the limited capacity of our hall and the lack of all out-door space, such as court or garden, it is necessary continuously to think up new attractions for the young people. Sewing, pictures, games, walks, stamp-collecting for the boys and the gathering of rare flowers for the girls, are all means utilized from time to time. In a town like ours, where most of the attractions are provided either by the Catholic or secular schools, it is necessary for us to keep pace with the others or we shall lose the young people.

Our attempt to hold, at least during the "season," a second meeting for grown-ups on Sundays, has given very encouraging results, though we should like to see the people come in greater numbers. The attendance at these second meetings is, nevertheless, considerably larger than last year and what is more encouraging than anything else is the fact that the Sunday evening audiences are made up of people who would be, for the most part, strangers at the Sunday afternoon meetings. In this way it is not a repetition of effort, but a true increase of our influence at which we can only rejoice.

Between our two Sunday services comes that for the young girls. About ten or twelve of them attend, almost all from our Thursday School.

We still maintain all our meetings during the week.

Tuesdays find the hall filled with women who are kept busy under the supervision of Mme Malan who has every reason to be encouraged.

The class for Biblical study has been changed from Wednesday to Thursday evening. Deaths and removals have somewhat reduced the number of its members, but these vacancies, we are confident, will soon be filled.

As for the Thursday School, while we could wish it to be somewhat larger, it gives us, nevertheless, much encouragement. One of the principal difficulties, in view of the lack of proper facilities, is to have the boys and girls come at the same time.

We are taking up the problem of dividing them into two groups next season, the girls in the afternoon and the boys in the morning.

As usual, we held our services in the cemetery on All Saints' Day—"Decoration Day." There were large audiences and the pastors of Nice spoke in turn. The *Mission Populaire* has held these meetings on All Saints' Day for many years and interest has never failed. First of all, the newspapers have always been willing to advertise them and the pastors from the different churches as well as many faithful individuals in the membership of the churches have year after year given us their loyal co-operation.

A recent letter from an American friend of the *Mission Populaire*, written from Nice, describes her interest in the station in that city. "The hall," she writes, "stands on a fine corner in an excellent location." On the day of her visit there was a "Mothers' Meeting conducted by Mme Malan who was no less interesting, no less good-looking, no less competent than her husband, and she conducted with perfect self-possession the exercises which I heard, after which came the study class led by a gentleman from the Lycée. I am sure the McAll work is safe in the Malans' hands."

FIVES-LILLE

PASTOR HENRI NICK

A work like ours is the result of persevering effort, much thought and continuous prayer. No contribution of a material, moral or spiritual sort is too small. The boy of fifteen, who, despite the indifference of his family, comes regularly to our meetings and takes a real interest in them, does not realize what encouragement he is to his pastor and to the young people as well; other faithful little helpers also give us much comfort, not to mention the old woman with eternal youth in her heart, who, despite all her infirmities, keeps on coming and setting a great example by her faith.

Among those who have given us their help, I would mention, in particular, Mlle Z....., who stayed with us for a year, but who has now left to take up her studies. A poor woman, suffering with dropsy, was particularly careful of a little mimosa branch which Mlle Z..... had given her. "How long are you going to keep that?" I asked her. "Until she comes back at Easter," was her reply. Christian friendship is a branch which never withers. Mlle Z....., on the morning of her departure from Lille, went at six o'clock to this woman's house to help her as usual with her dressing and difficult toilet. She was particularly gifted for children's work. The little ones went on strike when we gave them another teacher; others would not learn their lessons; the only thing that brought them to their senses was the fact that we threatened to tell Mlle Z..... about it.

While on the subject of gratitude, I would speak of the fifteen assistants, students and others, who helped us care for the three hundred children at our vacation colony.

Thanks to a symphony orchestra, which counts fifteen violins, we have heard some very beautiful music on different occasions, as at the anniversary of the *Foyer*, at the different meetings of the Blue Cross, Band of Hope, Boy and Girl Scouts, the Sunday School, as well as at the Sunday and Monday services.

Family events, whether happy or sad, marriages or funerals, always give us an opportunity to preach the Gospel.

Our rounds of colportage, without entirely stopping, have, nevertheless, diminished somewhat on account of the departure from Lille of some of our best colporteurs.

That which would strike a person who had been present at our first meetings at Lille and who should now come to the *Foyer* would be the fact that the social level is evidently much higher. But that is the inevitable result of the Gospel.

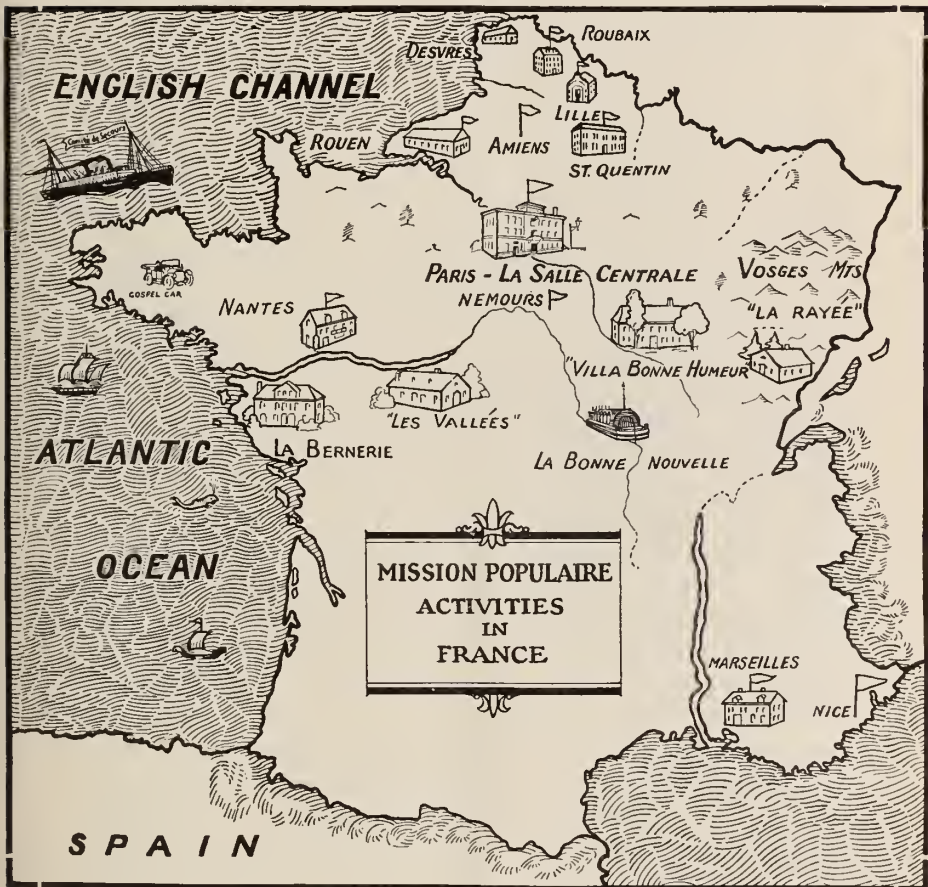
Many of the older members of the *Foyer* persevere and grow stronger in their faith. One of them naïvely calls his pastor "his newspaper man," his allusion being to the following: For more than seventeen years he was a heavy drinker and one day saw the pastor selling tracts. Taking him to be a vendor of newspapers, as he came out of a saloon he asked for a

paper. The pastor sold him one of his brochures, and then helped the poor man, visibly under the weather, to his home nearby and persuaded him to go to bed. In the evening he sent a Christian friend to bring him to the meeting at the *Foyer*. Ever since he has remained faithful to his Blue Cross pledge and to the Gospel. For a long time he has been out of health and unable to work, but he is always cheerful and energetic. He said to me only today: "We must remember that there is One who has suffered more than we and that He did not complain."

Some other interested friends, whose children were very delicate and needed close watching, could not get to the meetings and had grown somewhat indifferent. Their little Jean, however, came to our Bible School and took everything he heard there very seriously. "Mlle Z. says that one must read the Bible. Mother, why don't you read it?" The parents, touched by this call from God through the voice of their child, started to read it again. I ought to add that Mme D., the mother, a happy and industrious woman, is a true ray of sunshine for all the sick, nervous and discouraged neighbors in her "court" (tenement).

Another family was brought to the *Foyer* by their oldest son. They had seen our happy Boy Scouts pass through their street and had followed them. The father, formerly a heavy drinker, is abstinent now. Instead of scolding and jostling the children, as formerly, he does everything to make them happy. Thus he has made a bookcase for the boy and a little desk for him to work at. He has bought him also expensive musical instruments so that he might become a member of the band. Mme V. sings the hymns with a joyous heart. Recently one of her cousins said to her: "It is unbelievable! My husband is a very good Christian (meaning a good Catholic), but he still drinks; your husband is entirely changed and turns toward home instead of going to the saloon." A good woman of the Roman faith who wanted him to go to church said to him, "You will go to hell," but he answered, "I have found in the Bible the way to heaven."

It is our ambition to strengthen the little group of men and women who live transformed lives and have the peace of God in their hearts, and to urge them to devote themselves to the happiness of others. In our quarter there are many, whether they follow our meetings, regularly or irregularly, who love the Gospel, and I am astonished to note how many people appreciate it and read the New Testaments or Bibles they buy from us; but we await a direct manifestation of the power of God. It is time that the disciples of Christ live their Christianity, walk in the footsteps of the Master and forget themselves in living for others.



THE MISSION'S NURSE AMONG THE POOR OF ROUEN

Mlle ZUMBACH

In my visits to the homes of the sick I encounter three different types of people:

1. Those who come to the *Fraternité* and who already have religious convictions, or, at least, are desirous of getting them.
2. Those who know of our work, who come to the different fêtes, or send their children to the evening schools, but who are absolutely indifferent to the question of religion.
3. Those who are not yet acquainted with the *Fraternité*, but who have called me in on the advice of a neighbor or friend, or whom, perhaps, we have found ill during one of our colportage rounds.

My reception varies with each type, as do the possibilities of contact and work.

In the first case, naturally, the conversation often turns to religious questions and our words of encouragement and consolation are gratefully received by accessible hearts. I am often called upon to read some verses from the New Testament or the Psalms. Sometimes, after intimate prayer, I hear comments similar to those of a courageous little woman who had to support a drunkard husband and a daughter of a hard and indifferent temperament: "I am thankful that I have the *Bon Dieu*. Without Him, my life would not be worth living." Another young woman, just converted, told me of her life so full of unhappiness, but made particularly sad by the infidelity of her husband whom she still loved. She finished by the words, "But now since I am praying things seem to be going better and I am confident my husband will come back to me."

The work is very hard and difficult with the second type of people. Often I get the discouraging impression that it is hopeless to try to awaken consciences so thoroughly dulled. Long and frequent visits are necessary and in these cases, especially, the ministries I can render to sick bodies are of great advantage in winning hearts.

I am struck by the rapidity with which the nurse often gains the confidence of her patient. In a short time she knows all about her life, her worries and her sorrows and it is then that we try to sow the seed which will, perhaps, find good soil in a heart which appears to be very far away from God.

As for the third type, this offers a large field of work and many possibilities for securing new recruits for the *Fraternité* and, through it, for directing sad and tired souls, or ignorant, erring children, to their Heavenly Father. It is with this in mind that we continue our work and keep happy, despite difficulties, obstacles and discouragements.

A NEW ERA AT ROUBAIX

PASTOR ROBERT FERRET

In the Men's Circle, where women are sometimes invited, the winter's program has included a wide range of topics. Among these were, "The Life of Primitive Peoples," "The Stockholm Congress," "The Locarno Pact," "Catholicism and Protestantism" and "The Importance of Historical Studies." In the Women's Circle we have studied the organization of the Salvation Army, including the beautiful personality of Catherine Booth, as well as the life of Mozart. In the Young Women's Circle the subjects have been "Tristan and Isolde," "The Psalm under the Stars," "The Cathedrals of France," Beethoven and Chopin and the characters of Mathilda Wrede and Jeanne d'Arc.

Much interest has been shown in all of these club meetings, but they do not represent the primary purpose of the *Solidarité*. The spiritual life has been fed and nourished in the prayer meetings of the Blue Cross, in our brotherhood meetings and in our classes for Bible study. When such subjects have been studied as, "Jesus and Sin," "Jesus and the Problem of Suffering" and when the request is made that the subject for the next series should be the teaching of the Bible in regard to prayer, we realize that the *Solidarité* lives. Naturally, there are difficulties to be met and some of the seed sown is lost, but some of it also produces its harvest. Of this there have been some touching evidences. When, for example, the *Petites-Ailes* bought flowers for the funeral of the father of one of the little girls; when they made their rounds as tiny colporteurs for the Band of Hope; when at Christmas the Girl Scouts at their camp lighted a candle to symbolize the Torch of Peace as well as their vow to work for the cause of

human brotherhood, we are sure that the spirit inspiring these and kindred acts is that of Him who is the Light of the World. Finally, when one sees a widow at the bedside of her dead husband casting herself entirely into the hands of her Heavenly Father; or a husband during the serious illness of his wife, praying with a fervor in which he pours out his soul without reserve to God, we are filled with a profound and grateful joy.

It is a little difficult to make a report on the organizations of Boy Scouts and *Louvetaux* (Wolfings) of the *Solidarité*. During the last few years, in fact ever since their formation, these groups as well as all our work among the young people, have suffered from the lack of suitable premises. Soon, however, we are to have very attractive quarters for our *Louvetaux* and a little later for the Boy Scouts. Fortunately, we have not been obliged to create this group in its entirety. There is at present in the Roubaix Church a well organized troop which has done splendid work in evangelization and which now has a membership of fifty boys. From this troop there is to be formed a *Tribu* which will take up its abode at the *Solidarité* where our Scouts have already gotten the habit of congregating and where they feel to a certain extent at home. This *Tribu* will constitute the nucleus of our group and will be placed under the authority of the Scoutmaster. The director of the *Solidarité* will be a member of the Committee of Direction. I am convinced that in this organization we shall have a wonderful agency for winning the boys in our populous neighborhood.

As to the group of *Louvetaux*, it was formed over two years ago. At various times it numbered some thirty boys, but the lack of quarters was the great difficulty. The young leaders who, successively, directed the group have been taken away from us, owing to their "*Service Militaire*," or have become discouraged by their difficulties. So that we must now struggle against certain bad habits which have been contracted, owing to the vicissitudes which the group has undergone.

I have just taken it in hand myself and I hope that with premises all our own we shall be able to give it, in a little while, all the impetus that it can and should have. Our equipment is very rudimentary, due to lack of funds, but, nevertheless, we hope to succeed.



"LES PETITS" OF NANTES

A little girl of Nemours who is neither graceful nor pretty sought to inform herself the other day from our evangelist: "Shall I have another face in Heaven?" This concern is far from resembling coquetry in a child of nine, for it reveals suffering, and unhappiness is nothing to be laughed at. And I ask myself if we—we who work for the Saviour—have the desire to own, before we reach Heaven, another countenance than that of our old nature; a countenance joyous, serene, pure and trustful as well as courageous, which every servant of the Master ought to have? If we wish to win souls for Him, my friends, let us wish that our faces reflect that which comes to us from Him, that they may be the reflection of His Grace.—*Paris Annual Report.*

COMITÉ DE SECOURS

Mrs. James C. Colgate, National Director
270 Park Avenue, New York City

ELIZABETH DEPOT

Mrs. David M. Miller, Secretary

Contributions of Clothing, Food, etc., Should Be Sent to
907 North Broad Street, Elizabeth, N. J.

Correspondence Should Be Addressed to
1037 East Jersey Street, Elizabeth, N. J.

The *Comité de Secours* has not only the pleasure of packing and forwarding the cases to France, but the additional pleasure of receiving the acknowledgment of their arrival. In a recent letter Mme Vachon writes: "How many thanks I must send you for the fourteen cases received since October. Their beautiful packages gave our children a joyous Christmas and the parents were so grateful for the warm clothing and food which was sent to them. The workers of the Mission who meet on Friday send their thanks for the tea that came for them. They were very much pleased to have been remembered.

"Mlle Prevost-Brouillet was very glad to get the dolls and also the clothing and food, for there are many without employment at St. Quentin. Besides, the mills and factories are shutting down for a time everywhere and that means more misery.

"Thank you, too, for the pretty things sent to our workers and to their children. One young evangelist recently wrote me as follows: 'If you only knew how happy I am to have the raincoat which you have given me. It permits me even in a driving rain to visit the sick and I am truly thankful to the generous donor who has thus helped me in my work.'

"The fur coat made happy the wife of one of our pastors. Her health is delicate and she lives in a very damp climate. She, too, thanks you from the bottom of her heart."

A letter of appreciation from M. Chollet for the case filled especially for use in his work by the Elizabeth and New Haven Auxiliaries has also been received. He writes: "I want to

express to you my great gratitude for the big box which arrived just in the nick of time. Its contents were just perfect. After the flood at Creil, I found a great many people suffering and some in sore distress. Near the *Bon Messenger's* present stopping place there are many poor people who will not ask for anything, but who are very grateful for the help I can give them.

"In all the places I have visited since the war I have found terrible distress and here and there very perplexing situations. Quite lately some friends, at whose home I hold meetings every week, adopted a baby. These good friends had already adopted another child of the same mother, a little girl five years old, and although the charge was very heavy, they took the baby also. When they brought it home, it had nothing on, and good Mme S. had to cut up one of her husband's shirts for baby clothes. Now, of course, I have been able to supply her with garments out of the box you sent.

"One finds many sad cases, but especially where there is a man maimed by the war. The other day I saw a family where the father had been terribly mutilated. He has four children and a fine wife. As he cannot do much, he acts as night watchman in a factory. I made a big hole in my purse that day and I wish you could have seen how grateful all the members of this family were. I should like to tell you of many similar cases. I find them every day and feel quite distressed not to be able to do more. Thank you, again, many, many times."

JULIA C. MILLER

The housing shortage in Paris since the war has created a tragic condition for thousands, especially the unattached younger men and women of the factories and shops. The Salvation Army, with its unfailing solicitude for life's unfortunates, has come to the rescue in the provision of two splendid institutions, a "People's Palace," or hotel for men, and a hotel for women, *Le Palais de la Femme*. The first contains four hundred rooms and the second seven hundred and forty, with large dining rooms, rest rooms, reading rooms and a gymnasium.

JUNIOR DEPARTMENT

On May 11th, the Juniors will meet for dinner and an informal "get-together" in preparation for the Annual Meeting of the Association the day following.

National Junior Committee Meetings are held at 10 A. M., on the third Friday of every month except July, August and September, at the home of Mrs. James C. Colgate, 270 Park Avenue, New York. Members of all auxiliaries are always welcome at these meetings.

At the Presidents' Conference, last fall, Miss Carter, of Montclair, reporting with much enthusiasm her visit during the preceding summer to the Orphan Home, at Châtillon, urged the necessity of installing electricity in the old manor house. The old-fashioned lamps, she said, not only furnished most inadequate lighting, but were a constant source of danger in the hands of the children in the Home. Miss Carter had asked Mme Roustain for an estimate on the cost of electrical installation and it was found that \$147 would suffice. It being necessary to accept this estimate at once, or risk a considerably larger cost, and a reassuring intimation having been sent to Paris that the Juniors would probably add this item to their year's collections, it was decided to close with the contractor and Mme Roustain has since written, "So now I daresay they will soon set to work, to the immense joy of all the members of the household of the *Villa Bonne Humeur*."

On the occasion of Miss Congdon's recent visit to Sewickley, Mrs. Clarke, the President of the Sewickley Auxiliary, entertained twenty guests at a buffet luncheon. Miss Congdon spoke informally for a half-hour to a representative group of Seniors and Juniors. The immediate result was the adoption of three war orphans. The following day there was a Franco-American pageant at the Presbyterian Church. The *tableaux vivants* represented Jeanne d'Arc, Lafayette, other historical personages and a war orphan group. Led by a high school orchestra of forty boys, about thirty children dressed in French costumes and as many in early American, and carrying the flags of the two nations, concluded the pageant by a grand march. A representative audience filled the Parish

House to the last seat and a talk was given by Miss Congdon on war orphans and the vacation colonies. An offering of \$75 was received and it is the expectation that a thoroughly organized Junior Auxiliary will be the result. Miss Congdon spoke also at Pittsburgh in the College Club.

In Troy, at the home of Miss Sarah Tibbits, about seventy-five girls gathered on March 9th to meet and hear Miss Congdon and during the tea which followed plans were set afoot to do something for the vacation colonies.

Every Friday during Lent the Montclair Juniors have been meeting in their various homes to sew for the Mission. On two or three of these days Miss Congdon has been present. She has met also with the Juniors of Hartford, Baltimore, Washington and Wilmington, as well as at the party on board the *S/S Duilio* arranged by the New York Juniors, and at the National Junior Meeting held in New York on April 15th. In Washington her meetings included a gathering at the Fourth Presbyterian Church and a reception and tea at the home of Mrs. Belven Noble.

Miss Congdon will attend the Young People's Summer Conference, at Northfield, June 25th to July 4th, where it is hoped a goodly number of McAll Juniors will be present. She hopes also to speak at the annual conferences at Chambersburg and Silver Bay.

HOME DEPARTMENT

Boston

On March 10th, the Auxiliary celebrated its Forty-second Anniversary by holding its Annual Meeting in the Twentieth Century Club, where a hundred and fifty officers and members had luncheon. The guest of the day was the President of the National Association, Mrs. Kelley, who gave an illustrated talk. It was noteworthy that three of those present had attended the first meeting of the Auxiliary.

Easton

On March 23d, at the College Club, Mrs. Colgate met the girls of the French History Club for a luncheon and informal talk. In the afternoon she also addressed a group meeting of Senior and Junior Auxiliary members at the Brainard Memorial Church.

Newark

In the death of Mrs. J. H. Lindsley, their devoted Corresponding Secretary, the Newark Auxiliary has suffered a serious loss. A small group of her friends, known as "The Inner Circle," have adopted an orphan as a memorial to her.

New Haven

The Forty-seventh Annual Meeting of the New Haven Auxiliary was held on March 26th, in the Church of the Redeemer, the speaker being Mrs. Frank Bergen Kelley. The meeting was preceded by a lunch at which Mrs. Eliot, the President, entertained all the managers of the Auxiliary. An interesting feature, which other auxiliaries would do well to copy, was the report of the treasurer on Memorial Memberships, upon which the New Haven Auxiliary lays so much stress. Whenever a member dies an effort is immediately made to secure an annual subscription which shall be a memorial to the deceased friend or relative. The names of those who had died during the year were read and the hymn, "For all thy saints who from their labors rest," was sung. New Haven has adopted the custom of sending early in the year to the General Fund the money raised by its membership dues, which range from \$1 to \$500, and later on an appeal is issued to raise the money for its pledge made in response to the annual meeting appeal. The treasurer reported a slight increase as compared with last year in the total amount raised.

New York

At the Annual Meeting of the Auxiliary, Mrs. Ellis L. Phillips was elected President. Mrs. Phillips is a member of the Madison Avenue Methodist Episcopal Church and a Vice-President of its Women's Auxiliary. She is also an officer of the Women's Foreign Missionary Society of the Methodist Episcopal Church. The RECORD extends its congratulations to the Auxiliary and its best wishes to Mrs. Phillips as she enters upon this new responsibility.

McAll orphans owe a deep debt of gratitude to Miss Sarah L. Horn for her indefatigable efforts on their behalf. Owing to her enthusiasm one of her friends has adopted three orphans whom she is going to carry until they are each twenty-one years of age.

It has become an increasing custom of Women's Guilds to invite McAll speakers to address them. Recently Mrs. Kelley, President of the National Association, spoke before the Guild of the West End Collegiate Church, as well as that of the new Prospect Presbyterian Church, at Maplewood, N. J., and of the First Presbyterian Church of Orange.

On March 1st, at the Woman's Club of the Fifth Avenue Presbyterian Church, following their weekly dinner, the Field Secretary gave an illustrated talk upon the work of the Mission.

At the meeting of the Auxiliary in the new home of the French Institute, Mrs. Colgate showed slides of the work of the Mission for children. The devotional exercises were led by Dr. Polling, of the Marble Collegiate Church.

Philadelphia

The Annual Meeting of the Philadelphia Auxiliary was held in Westminster Hall, on Wednesday, April 7th, Mrs. Kelley and Mrs. Charles R. Williams, of Princeton, being the speakers. The Nominating Committee presented for President the name of Mrs. Roberts LeBoutillier, for many years a member of the National Board, who with other officers, re-elected and newly-elected, entered immediately upon her duties.

Springfield

The Annual Meeting of the Auxiliary was held on March 30th, in the home of the new President, Mrs. Lyman. The drawing-room was crowded to capacity. Letters were read from the two orphans recently adopted by the Auxiliary and the treasurer's report showed a substantial increase over the gifts of a year ago. The address of the afternoon was made by Mrs. Kelley, following which a prominent member of the Auxiliary expressed her enthusiastic hopes looking toward the organization of a Junior Springfield group. With much gratitude the announcement was received that Miss Stevens, the late President of the Auxiliary, had left a legacy of five thousand dollars to the National Association.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

February 8—April 8, 1926—\$45,618.14

MASSACHUSETTS, \$3,761.40

Boston Auxiliary	\$2,721 40
New Bedford	36 00
Northampton Auxiliary	80 00
Pittsfield Auxiliary	289 00
Springfield Auxiliary	382 00
Worcester Auxiliary	253 00

CONNECTICUT, \$2,796.04

Hartford Auxiliary	\$876 00
Hartford Junior Auxiliary	243 00
Meriden Auxiliary	283 00
New Britain Auxiliary	36 00
New Haven Auxiliary	1,170 00
Norwich Auxiliary	188 04

NEW YORK, \$13,708.64

Albany Auxiliary	\$150 00
Brooklyn Auxiliary	2,280 00
Brooklyn Junior Auxiliary	150 00
Buffalo Auxiliary	2,486 05
Buffalo Junior Auxiliary	686 00
Buffalo Children's Auxiliary	83 85
Catskill	50 00
Flushing Junior Auxiliary	5 00
Ithaca Circle	98 00
New York Auxiliary	5,940 24
New York Junior Auxiliary	400 00
Rochester Auxiliary	499 50
Syracuse Friends	40 00
Troy Auxiliary	840 00

NEW JERSEY, \$8,564.74

Belvidere Auxiliary	\$126 56
Elizabeth Auxiliary	1,290 66
Englewood	275 00
Haddonfield	36 00
Montclair Auxiliary	1,096 00
Birthday Fund, Memory Mrs. James Speers and Mrs. Wil- liam Dunlap	311 91
Morristown Friends	72 00
Newark Auxiliary	531 00
New Brunswick Auxiliary	1,509 36
Orange Auxiliary	1,271 25
Plainfield Auxiliary	1,517 00
Princeton Circle	252 00
Tenafly	100 00
Trenton Auxiliary	176 00

PENNSYLVANIA, \$9,863.32

Ardmore	\$36 00
Chester Auxiliary	456 00
Easton Auxiliary	202 00
French History Club	284 00
Moylan	2 00
Philadelphia Auxiliary	3,710 82
Philadelphia Junior Auxiliary	350 00
Wayne Children's Auxiliary, Rainbow Club	72 00
Pittsburgh Auxiliary	2,539 00
Sewickley Auxiliary	1,666 74
Sewickley Junior Auxiliary	54 26
West Chester Auxiliary	112 50
Wilkes-Barre Auxiliary	378 00

DISTRICT OF COLUMBIA, \$870 00

Washington Auxiliary	\$870 00
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OHIO, \$534.00

Akron	\$36 00
Cincinnati	380 00
Dayton Auxiliary	118 00

MARYLAND, \$1,467.00

Baltimore Auxiliary	\$1,467 00
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RHODE ISLAND, \$160.00

Providence Auxiliary	\$160 00
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ILLINOIS, \$850.00

Chicago	\$850 00
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MICHIGAN, \$678.50

Detroit Auxiliary	\$678 50
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DELAWARE, \$208.00

duPont Memorial	\$100 00
Wilmington Auxiliary	108 00

MINNESOTA, \$2,034.90

Minneapolis Auxiliary	\$445 00
Clara Peabody Crocker Mem- orial	1,000 00
St. Paul Auxiliary	589 90

WISCONSIN, \$100.00

Detroit Auxiliary	\$100 00
Yenching University	\$5 00
Per Sale Christmas Cards	10 00
Per Sale "Our Debt to France"	6.60

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

THE AMERICAN McALL ASSOCIATION

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MRS. FRANK B. KELLEY, 36 DeWitt Road, Elizabeth, N. J.

First Vice-President

MRS. JAMES C. COLGATE, 270 Park Avenue, New York

Second Vice-President

MRS. GEORGE E. DIMOCK, 907 N. Broad St., Elizabeth, N. J.

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Recording Secretary

MRS. EDWARD YATES HILL, 1014 Clinton Street, Philadelphia

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Secretary of Sunday-school Work

MRS. WENDELL REBER, 435 W. School Lane, Germantown, Philadelphia

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1921—MISS HELEN B. STRONG, Bureau, 1710 Chestnut Street, Philadelphia

Assistant Secretary

1917—MISS HELEN T. BOLTZ, 1710 Chestnut Street

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1905—REV. GEORGE T. BERRY, 156 Fifth Avenue, New York

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